

King's Letter from Birmingham Jail: Its Merit Through Dramatism

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When looking at the history of progressive change made in the United States, Dr. Martin Luther King Jr.'s name appears quite often. Unquestionably, he was one of the most important figures that fueled progress for the Civil Rights Movement, having written and delivered many powerful speeches and other forms of rhetoric. Ever since the Civil Rights Act, the United States has come quite a long way from slavery and segregation. However, injustice towards African Americans still exists in present times, and as such, continued discussion of King's work remains warranted. While not as often quoted as his famous "I Have a Dream" speech, King's letter from Birmingham Jail following his arrest is equally as powerful of a rhetorical piece as it is important to civil rights history. The letter was a response to that of eight clergymen who, within their own letter, denounced demonstrations and civil protests for equal treatment while encouraging the Black community to take their grievances to the courts (Johnston, 2013). However, such attempts have been made only to be denied genuine dialogue many times due to the belief that the Black community was impatient for change. As such, waiting any further or attempting to take problems to the court without demonstrations would have only been prolonging the rhetorical problem of racial injustice King's letter addresses. In his letter, he uses the shared experiences of other Black Americans to both explain why they were "impatient" for change, while also justifying their confrontational, yet civil demonstrations. As King's letter spread through mainstream media and garnered attention, it gained positive reception, stirring dialogue between White and Black Americans. Some of the former even agreed that maltreatment was experienced disproportionately by the latter ("The Negro is Your Brother", 2020). So, an important question is raised: Seeing as how King's letter is so powerful, what rhetorical strategies does he employ within it to challenge the status quo? Rhetorical analysis through Kenneth Burke's dramatism

perspective reveals King accomplishes this by undermining segregationist and racist philosophy through the assertion that White and Black Americans are equal. This discussion will inspect scholarly dialogue of King's letter, explore the context within and surrounding it, inform of Burke's dramatism rhetorical perspective, and utilizing it, analyze how King's letter challenges then-current authority.

### **The Conversation So Far**

Scholarly dialogue around King's letter agrees that it is one of the most powerful, and effective pieces in civil rights history for a couple of reasons. First, King makes great use of persona to command attention and respect from the clergymen he is responding to. For instance, one persona that he adopts is that of a fellow clergyman, joining those his letter addresses at the table and asserting himself as an equal whether invited or not. He further perpetuates such an implication by listing his credits as a religious leader to justify his seat at said proverbial table (Osborn, 2004). In addition, King further strengthens his persona by supplementing it with another persona, a man that embodies the teachings of philosophers as well as figures in the Bible. He aligns himself with these key people by speaking on the clergymen's implied accusation of King as an agitator, pointing to how Amos, Paul, Socrates, and even Jesus all created a much necessary tension to foster progress (Leff & Utley, 2004). In a more specific example, King's parallelling of Paul's quest to cross boundaries to spread the gospel with King being an "outsider" and crossing segregationist lines strengthens his ethos in religious knowledge and faith (Gaipa, 2007). On a smaller, more down-to-earth scale, King also takes on the persona of a fellow American, which works with his strong ethos as a religious leader to remind his audience that his skin color holds no bearing on his accomplishments (Osborn, 2004).

Secondly, scholars attribute King's letter's power to the way it communicates to his audiences. As mentioned before, the letter is technically a direct response to the clergymen. So at surface level, it may read as a closed conversation between himself and the men he addresses. However, scholars point to King's writing style as one of the reasons it resonates with so many. Some speculate that since the letter was written as a reaction to provocation (that being the clergymen's letter), the way in which King stylizes his letter is to elaborate the Civil Rights Movement's meaning to a much wider audience (Osborn, 2004). Because his rhetorical vision of racial equality is one shared by many Black Americans, the use of "I" in his speech is one more collective -- a "we" voice that is representative of not only King, but his fellow protestors (Osborn, 2004). This idea of representation in mind, other scholars say that though King directly spoke to the clergymen in the letter, they rhetorically functioned as a representation of the audience King actually wanted to reach, and so his writing style reflects strategy in responding to both (Leff & Utley, 2004). In essence, King imagined an audience for himself that he wanted to address so that in writing the letter in response to the clergymen, his true and primary audience was mediated, the audience that was exposed to his letter through media spread (Fulkerson, 1979). Furthermore, King's letter was already on the path to gaining strong traction because of the era in which it existed. During the Civil Rights Movement, most of the rhetoric that surrounded it was delivered orally, and so because the letter was spread through print, it became a more permanent, easily accessible piece of rhetoric that stood out from its relatively unique medium (Gaipa, 2007).

In summary, scholars believe that King's use of persona and writing convention to reach a wider audience heavily contributed to what makes his letter such a powerful piece of rhetoric. Scholars have demonstrated clear interest in breaking down the formatting and word choice

within King's letter using tools of the rhetorical critic. Notably, what is left to be explored more is analysis of King's letter using rhetorical perspectives. As such, the rest of this discussion will serve to add to the conversation as an entry of rhetorical perspective criticism, specifically that of Burke's dramatism perspective. However, further examination of the context surrounding King's letter is heavily warranted for a stronger understanding of the rhetorical problem he wished to address.

### **Methodology**

#### **The Scene, King, and His Competing Forces**

Because the rhetorical problem King speaks of in his letter is racial injustice towards African Americans, critics are presented with a large wealth of history to look to. Extensive examination would involve centuries worth of material, so rather than exploring an immense amount of subject matter, the context held in discussion will remain contemporary to King's letter. Back then, Jim Crow law, or legalized segregation, was in effect. Segregation was seen not only in privately owned businesses like restaurants, but also with public facilities such as drinking fountains and bathrooms. However, despite Jim Crow's "separate but equal" doctrine, "colored" facilities were worse than those "White" in both quality and quantity. Oftentimes, "colored" provisions were not available alongside their "White" counterparts (Epps-Robertson, 2016). Important to note is the *Brown v. Board of Education* decision roughly nine years prior, which ruled that segregation in public schools was unconstitutional. The decision marked a major milestone for the Civil Rights Movement, seeing as how during the hearing, speakers acknowledged that segregation endorsed a mindset of inferiority in Black students (Epps-Robertson, 2016). Significant educational progress in mind, readers may expect to see a closing of the economic and political gap between White and Black Americans quickly

following scholastic integration. Unfortunately, that was not the reality. Generally, African American median income was much lower than that of White Americans. Using South Carolina as an example, research shows that in the 1960s, Black Americans occupied both fewer jobs as well as seats as elected officials. Though only one state is being discussed, the data acts as a microcosm to illuminate the inequalities that remained in post-integration society (Wright, 2006). In addition, the court case did not rule other types of segregation unconstitutional. For instance, bus lines in a handful of states remained segregated, prompting a series of long, grueling protests. After nearly a year of consistent demonstration, public buses joined schools in integration (Appel, 1997). That is not to say that the protests were by any means violent. In fact, they were quite the opposite, focusing all efforts on remaining peaceful and civil. But even then, Black Americans still faced hostility in return. The Nashville Student Movement serves as a specific instance of said hostility. Students walked into restaurants and filled every space within the lunch counters, where they were explicitly disallowed from sitting. Though they never harassed their peers, they were attacked by the general White public and hot coffee thrown was thrown on to their bodies (Sumner, 1995). As one can see, the Civil Rights Movement was not only a quest for legal integration, but also an uphill battle against a deep-rooted culture of systemic racism and prejudice. As such, exploration of a more narrow context is warranted -- King himself and the competing forces his letter speaks to.

As mentioned before, King's constructing of personae is excellent in demanding attention and respect from his segregationist peers. To better understand just how much power in function his personae wield, inspection of his experiences and attributes is necessary. In his childhood, King demonstrated how bright of a student he was, having bypassed a few grade levels. In higher education, he went on to obtain his bachelor's, masters, then doctorate, an impressive feat given

the heavily prejudiced education system. Furthermore, he eventually took on the role as the Southern Christian Leadership Conference's first president (Lee, 2018). At a glance, King can be considered a shining example of the "bootstraps" mentality, however his stellar success is one very fringe when viewed as part of the whole picture. Despite having an enriched life thus far, he was not exempt from the racism Black Americans faced. His scholastic journey was pre-integration, so his access to academic resources were not as wide in comparison to what White students had. Furthermore, his daily lifestyle was challenged by racist culture, facing heavy limits to facilities due to Jim Crow as well as increased risk of harm from racist White Americans and police alike (Appel, 1997). In his plight for civil rights, he understood that within his rhetoric, he needed to address the White segregationist.

As expected, the White segregationist is King's main competing rhetorical force. More specifically, his opponents were the segregationists with power, since they held the most influence on public opinion. Segregationist rhetoric boils down to two major components: concern of tyranny and chaos, and an expressed desire to help Black Americans prosper while upholding segregation (Wallace, 2019). Due to the protests such as the aforementioned Nashville Student Movement, tensions between White and Black Americans were rising, and violent retaliation to civil demonstrations was making major headlines (Sumner, 1995). In light of the increasing civil unrest, the segregationist response was a request for the protesting to stop, encouraging Black Americans to divert their attention not to the streets, but instead the courts for due process (Johnston, 2013). Recall the clergymen mentioned at the very beginning of this discussion. They, with their cosigned letter, are a shining example of King's rhetorical competing forces. Not only do they have clear defined power as religious leaders, they also share Jim Crow's "separate but equal" philosophy (Johnston, 2013). As previously stated, maintaining

the status quo would only perpetuate the disparities between White and Black Americans seeing as how their facilities and resources were not “equal” like Jim Crow doctrine suggests. Because they hold so much power and represent segregationist ideology, they present themselves as excellent targets for King’s rhetoric to spark dialogue with. King’s letter in response to the clergymen has many ways in which it can be analyzed, though as established earlier, Burke’s method of the dramatism perspective will take focus.

### **Burke’s Dramatism Perspective**

Kenneth Burke’s dramatism perspective describes his theory on language and human action. Summarized, his theory states that the way humans choose their wording within language functions as persuasion, intentionally or subconsciously, to have other people view reality from similar perspectives, and in doing so convince them to take certain action. In essence, language acts as a two-way street: people use words as much as words use people (McGeough & King, 2016). Dramatism’s purpose is to help critics recognize and understand how word selection in rhetoric play a large role in how audiences perceive the world and act on it, especially in contemporary times where persuasive messages like advertisements are found everywhere (McGeough & King, 2016). While the 1960s did not have advertisements in people’s pockets, persuasive messages were still ubiquitous, seen in books, other rhetors, and even neighbors. In utilizing the dramatism perspective, critics gain the ability to not get caught up in messages and blindly agree to statements at first encounter, honing processing of speakers’ language choices and evaluating all potential motives. Language, when analyzed through the dramatism perspective, can be broken down using Burke’s theory on terministic screens, identification, and most notably, his pentad (McGeough & King, 2016).

To paraphrase Burke, terministic screens in language act functions to divert an audience's attention on one subject or element while downplaying another (McGeough & King, 2016). To provide an everyday example, a good salesman will generally sell a product to a customer based on customer needs, wants, and passions. This is accomplished by aligning the benefits of a product to the customer's lifestyle and expectations for the object they are looking to purchase. Terministic screens in the salesman's language will continuously highlight product benefits while downplaying price. By doing this, the customer may be far more inclined to view the benefits of the product as outweighing its literal cost. Thus, the chances of the customer making the purchase increase.

Identification in language is aligning one individual's feelings about something as a means of persuasion. Just like with terministic screens, the choice to enact identification in language can be either conscious and subconscious. In identification, speakers convey not just mere like-mindedness to listeners, but also sharing thought processes, attitudes, and more (McGeough & King, 2016). Return to the salesman and customer example. Suppose the salesman specializes in cars and the customer is looking for a new vehicle that is efficient with gas. The salesman, through identification, may align with the customer by saying that he completely understands them, and express that in his opinion, cars are only as good as they are efficient, and so buying something that will burn through gas is only a waste of money. Combined with terministic screens, identification can be a potent tool in persuading one's audience to perceive reality a certain way and then act on said perception.

Burke's pentad is a group of five elements that can be contained in any piece of rhetoric, whether as short as a single sentence or as long as a novel. They are as follows: act, scene, agent, agency, and purpose. Act describes the action that is or was taken, scene is the context for the

act, agent describes the person or people taking action; not only who they are, but also their characteristics and traits. Agency is the means by which agents make their actions. In other words, agency describes tools or methods used to complete a task. Finally, purpose describes why an agent went about an action (McGeough & King, 2016). Notably, these elements share a resemblance to narrative conventions, where characters, setting, and plot are involved. However, dramatism extends beyond identifying the “who, what, when, where, and why” of a rhetorical piece. Because identifying alone is only engaging in shallow description of a piece, critics utilizing the dramatism perspective instead examine how the elements found in rhetoric relate to one another, or how they interact. In other words, dramatism answers the question, “When people are saying what they’re doing and why they’re doing it, what’s involved?” (McGeough & King, 2016). When conducting the analysis using Burke’s pentad, critics will generally use ratios to display two elements’ relationship to one another. For example, a purpose-act ratio describes how a large goal influences an action. In rhetoric, this often implies an “end justifying the means” message. As another example, an agent-purpose ratio would apply to a competitive sports player. Because the person plays competitive sports (agent), they want to win tournaments (purpose). With historical context and knowledge of Burke’s dramatism perspective equipped, analysis and evaluation of King’s letter can begin.

### **King’s Letter Through the Pentadic Lens**

From the very moment King begins his letter, he addresses his intended audience as “fellow clergymen” (“Martin Luther King Jr.’s Letter”, 2018). Through the guidance of the dramatism perspective, a critic will quickly notice that Dr. King seeks to form a sense of identification between himself and the clergymen that emphasizes commonality in how they are religious leaders. Thus, his language acts as a terministic screen that draws attention from his

ethnicity, and more toward their shared values and beliefs. In doing so, King immediately adopts a persona of an intelligent, religious colleague to the clergymen that promotes a firm ethos and a means for the clergymen to relate. To accentuate this commonality, he refers to the clergymen as his fellow Christian and Jewish brothers ("Martin Luther King Jr.'s Letter", 2018). This established connection is what opens opportunities for the clergymen addressed to better understand King's experiences as well as his perception of reality, which, according to McGeough and Andrew King's paraphrasing of Burke (2016), is what curated word choice seeks to do. With the tools of the dramatism approach at hand, critics may also note that throughout most of his letter, Dr. King places a heavy emphasis on himself as well as other protestors, using circumstances from laws, segregationists, history, and more to explain King and other Black Americans' frustrations, which then justifies the actions taken through protest. Thus, critics are presented with a handful of possible pentadic ratios with weight on the agents and acts, all of which King speaks to in his letter. Important to note is the sheer number of ratios that can possibly be explored and scrutinized through dramatism, so in lieu of finding examples of all applicable ratios, only a few will be discussed with emphasis on Black Americans as agents, as the agents are the most prevalent element of the pentad seen.

In his letter, King acknowledges that the clergymen experience anxiety over demonstrators' desire to break the laws ("Martin Luther King Jr.'s Letter", 2018). As mentioned before, King seeks to build an understanding between Black Americans and the clergymen he addresses, so analysis on King and Black demonstrators as agents will take primary focus. In other words, the way King goes about the agent-related ratios answers the clergymen's question of why demonstrators feel they must disobey the law; because the environment, actions done unto Black Americans, and their White peers' complacency have rendered them tired, frustrated,

and desperate for change. King first turns the clergymen's attention to the dangerous racial climate within Birmingham, which Burke's pentad would describe as the scene. He describes the city as potentially the most segregated city in the United States and illuminates the rampant mistreatment of Blacks everywhere with a few examples. For instance, he expresses that Black Americans continue to face unjust treatment within the court, which in theory should have provided Black Americans a fair platform to voice their needs and frustrations. In addition, King points to the fact that Black homes and churches in Birmingham have experienced the most unanswered and unsolved bombings out of every city in the country ("Martin Luther King Jr.'s Letter", 2018). Already, the clergymen are presented with a clear picture of the scene -- how Birmingham is an unquestionably dangerous city with an unjust judicial process for Black Americans to live in. Though, King further accentuates this scene by addressing potential counterarguments about opportunities of negotiation. He acknowledges that since the previous September, discussion with Birmingham's economic community led to the promise of taking down disparaging signs within merchants' shops. However, this promise was broken. Of the many signs that existed, most remained in their place, and the few that were taken down were put back up shortly after ("Martin Luther King Jr.'s Letter", 2018). Suffice to say, King's use of multiple events around the scene wields great strength. For one, displaying shared experiences between oppressed Black Americans are potent terministic screens in that they force his audience to confront another reality they may have been ignorant or neglectful to. In addition, the level of description King uses is very powerful in that he elaborately defines the reality of many Black Americans, and thus strongly supports his previously stated depiction of the environment: Birmingham is riddled with racial injustice. Those who suffer in such an environment facing daily dangers and dehumanizing behaviors and signs would want to take every path possible to

obtain fair treatment. Upon seeing promises not honored after many rejected meetings of negotiation, of course those oppressed that have been exhausting every legal avenue of action would grow anxious and desperate. This is where King's use of identification from the very start of his letter serves even more purpose. As previously stated, considering that he and his intended audience are all clergymen, they are given a platform to relate to, thus putting King, those he is speaking for, and the clergymen on the same level. In essence, King's description of the scene explains Black Americans as agents quite well. Laid out through the scene-agent ratio with firm identification, critics utilizing the dramatism perspective can read King's scene-agent focus as follows: "Because of the climate we live in, people just like you are suffering, and are desperate for it to stop," a statement that King elaborates on by further explaining *how* Black Americans have been suffering and continue to do so from actions done unto them. In other words, King shifts the focal point from the relationship between scene and agent, to act and agent.

King begins his elaboration by speaking on the segregationist's common response to the desire for equal treatment, "Wait." He asks his audience to consider the abuse that Black Americans have been suffering. In addition to waiting over three centuries for their constitutional rights, Black Americans have faced violence such as police brutality, the bombings of Black churches and homes as previously touched on, and even the murders of Black Americans through mob-coordinated lynchings and drownings ("Martin Luther King Jr.'s Letter", 2018). Those that have not had their lives taken still experienced economical, emotional, and psychological trauma. For instance, King references how most of the twenty million Black Americans -- whom he refers to as the audience's brothers to fortify the established identification -- are pushed into poverty in an otherwise booming society. He then speaks on the parents who cannot answer their young children's questions about why they are not allowed to go to advertised theme parks, or

why people of color are treated so harshly by their White counterparts ("Martin Luther King Jr.'s Letter", 2018). Because of this, as King expresses, these children face heartbreak, and begin to form a growing resentment towards White people along with a sense of inferiority. Adults are not exempt from this trauma either. King describes how Black Americans have been demoralized through other means. For instance, many Black victims of racism had to experience their legal names being completely ignored in favor of calling them "nigger" or "boy," with their last name being "John" ("Martin Luther King Jr.'s Letter", 2018). The first two words are so derogatory as to completely attack a Black American's sense of worth, while "John" being a predominantly White name completely undermines Black Americans' identities. The end result, as King puts it, causes Black Americans to battle a "degenerating sense of 'nobodiness'" ("Martin Luther King Jr.'s Letter", 2018, para. 14). Application of Burke's theory on identification and the pentad reveals that King wants to reinforce commonality between his audience and Black Americans. This is in order to undermine the idea that Black Americans are outsiders, that they are so starkly different from White Americans when in reality, they are more similar than one might think. Once again, this is an excellent example of good dramatistic choices by King. The identification of White and Black Americans as "brothers" puts both ethnicities level to one another and acts as a terministic screen that completely ignores ethnic differences while highlighting their humanistic similarities. That is, until the very end of his examples of maltreatment, as if to say to his audience in act-agent form, "The abuse to your brothers and sisters is what is causing them to be so impatient for change." In short, King is attacking the idea of segregation and its ingrained racist philosophies by implying White and Black Americans as equal and exposing how their mistreatment can be summarized as Americans brutally attacking their fellow Americans. In

doing so, the discussion leads into another answer for why Black Americans are so impatient and desperate, because of their White peers.

After presenting his case in what makes a law just or unjust, King communicates his disappointment with White moderates, and the White church along with its leadership. Beginning with the moderates, King in his letter calls attention to the fact that for the most part, the White moderate desires shallow peace more than justice. To augment this, he describes the White moderate as someone who would much rather see a lack of tension than true equality. In King's view, the White moderate is someone who acknowledges that injustice does exist, but does not want to step out of their position of comfort to render themselves an ally of justice ("Martin Luther King Jr.'s Letter", 2018). Simply put, King characterizes the White moderate as a White American that is not necessarily racist, but instead rather complacent in their actions and beliefs, the same person who tells Black Americans to "wait." Accentuating his point, King recounts an exact instance of the very complacency he calls out. He had received a letter from a White American (again referred to as "brother" in his rhetoric) that in summary, says that while Christians know Black Americans will obtain equal treatment, the current fight for civil rights is rushing progress, and waiting is the best course of action since time will solve all problems ("Martin Luther King Jr.'s Letter", 2018). Through the eyes of a dramatist critic, this agent-agent ratio may sound like placing harsh blame on White moderates ("Because of you being complacent, we are frustrated and impatient"), and in doing so may detract from King's goal in garnering support since no one likes to be blamed. However, the way in which King accounts for this potential pitfall is nothing short of fantastic strategy. Recall when King characterized the White moderate (agent) as someone who valued empty peace over tension. He addresses this philosophy by pointing to Black Americans being frustrated (the other agent), and highlighting

the fact that regardless of how the White moderate does not want tension, it has been rising underneath the surface. King's solution is to bring it to light before it can worsen into the very violence the White moderate so expresses such disdain towards ("Martin Luther King Jr.'s Letter", 2018). Not only does this mitigate the danger of creating a divisive "us versus you" interpretation to his audience, he instead invites the White moderate to join King and protestors in their demonstrations because in doing so, everyone involved would obtain both peace and justice, thus fulfilling both parties' wants, rendering his response yet another strong instance of identification to align himself and his audience.

King's criticisms of the church are very similar to his disappointment in the White moderate. Just like the latter, he expresses that most of the White church and its leaders too have grown complacent, valuing security and shallow safety over the challenge that comes with confronting racial injustice ("Martin Luther King Jr.'s Letter", 2018). However, his criticism takes a new angle. King strategically uses their shared spiritual and religious beliefs as a means for discussion. In his letter, he cites how the early Christians would engage in obstacle after obstacle to change the societies that they encountered. Through their actions they were able to end horrific events like infanticide. King then compares the early Christians to those in the then-present, drawing attention to a shared weakness and lack of action that goes against the very philosophies and creeds the early Christians set out to spread and accomplish. Finally, he stresses that God's judgement is on the church more than ever before, for it is on the path to losing its merit if it does not reignite the same spirit as the early church that took action against certain evils ("Martin Luther King Jr.'s Letter", 2018). Having aligned himself and his audience as fellow religious leaders throughout his letter, King in this case has stressed that he and his audience are on the same side. By calling to his audience's religious spirit, he presents a parallel

exigence in the form of the church's authenticity being lost while being judged by God himself. Just like with his criticism of the White moderate, he expertly guides his audience's interpretation of his disappointment with the church from that of blaming, to more like a call to action. That action is to spread the gospel and carry out the word of the Lord, which is a sentiment that both parties would heavily agree on given their religious similarities. Otherwise they both lose something very near and dear to them.

Ultimately, King's emphasis of Black Americans as agents while using secondary elements to strengthen his point works to both explain and justify why they are doing the demonstrations in the first place. In addition, by frequently tightening strong identification between himself, Black Americans, and the clergymen, he shows that regardless of skin color, no one is truly an outsider, and that they are all on the same side: as brothers and sisters, and as fellow Americans. His use of scene, act, and other agents in conjunction with Black Americans as agents is what builds his overarching argument that critics utilizing the pentad will see as a strong agent-act ratio that answers the clergymen's question of Black Americans' impatience: "Because we, your brothers and sisters, are beaten down and tired, we are taking peaceful action to obtain the fair treatment that we deserve," a message that extends far past the clergymen, and touches the hearts of King's mediated audiences later on as the letter was spread through major newspapers.

### **Further Discussion**

So far, Burke's dramatism rhetorical perspective has shown how King challenges the status quo of racial segregation. Through language conventions such as terministic screens and identification, King's letter expertly aligns himself with the clergymen to assert his place at their table, demanding his qualifications be highlighted instead of his skin color. With Burke's pentad

and its ratios as tools, critics are able to break down just how King crafts his argument against “Wait,” maintaining focus on one element (agent) and using others (scene, agent, act) as supplements to alert the clergymen of the reality Black Americans face daily. What readers and rhetorical critics alike can take away from King’s letter is that regardless of the scene, the political landscape at hand, and one’s status in society, rhetoric remains an invaluable piece to the conversation to enrich and expand the current dialogue. This provides meaningful food for thought, and can be the catalyst that creates changes necessary to solve any current exigencies. As long as rhetors and critics exist, discussion will only continue to grow, and society can only benefit.

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